**Abstract**

**Content for ATOWM Series II, Rules of Magic for the Astral Plane, Video Commentary, Program Forty-five, 10.29 continuing Rule X, 1:31 hr.**

[Program 45: A Treatise on White Magic – Rules of- Magic for the Astral Plane – Rule X 10.29](http://makara.us/04mdr/webinars/white-magic-2/2018-09-08-Program-45-A-Treatise-On-White-Magic-Video-Commentaries-Rules-for-Magic-for-the-Astral-Plane-Rule-X-10.29.wmv) 337 MB .wmv file  
Video by Michael D. Robbins. 08Sep2018 / 1:31 hr.

[Program 45: A Treatise on White Magic – Rules of Magic for the Astral Plane – Rule X 10.29](http://makara.us/04mdr/webinars/white-magic-2/2018-09-08-Program-45-A-Treatise-On-White-Magic-Video-Commentaries-Rules-for-Magic-for-the-Astral-Plane-Rule-X-10.29.mp3) 44 MB .mp3 file  
Audio by Michael D. Robbins. 08Sep2018 / 1:31 hr.

**Transcript**

Well good evening everybody. I'm working here on *A Treatise on White Magic* video commentary. We're on number 45, in rules for the astral plane, and this means that when we have completed this we will have done 95 programs on *A Treatise on White Magic,* andwe're about two-thirds through the book.

Now in our last commentary, we talked about the use of the mind.

***Let us simplify matters, if we can, by three clear statements; in them we will sum up the work the disciple accomplishes, as he struggles with and masters the energies of the mental world.***

***1. Work on the mental plane produces realisation of duality. The disciple seeks to blend and merge the soul with its vehicle and to do this consciously. He seeks to fuse them into a unity. He aims at the realisation that, here and now, they are ONE. The unification of the self and of the not-self is his objective. The first step in this direction is taken when he begins to cease identifying himself with the form, and recognises (during this transitional period) that he is a duality.***

***2. The mind, rightly used, becomes therefore a recorder of two types of energy or of two aspects of the manifestation of the One Life. It records and interprets the world of phenomena. It records and interprets the world of souls. It is sensitive to the three worlds of human evolution. It becomes equally sensitive to the kingdom of the soul. It is the great mediating principle, in this interim of dual recognition.***

***3. Later, the soul and its instrument become so unified and at-one that duality disappears, and the soul knows itself to be all that is, all that has been and all that will be.***

***There is a curious and ancient Atlantean chant which is no longer used but in those far off times was chanted by the initiate who took the third initiation—the consummating initiation of that period. It goes as follows. The translation of the symbols in which it was written necessitates the loss of rhythm and potency. TWM 385-386***

So *Let us simplify matters, if we can,* ***three clear statements; in them we will sum up the work the disciple accomplishes, as he struggles with and masters the energies of the mental world.***

***Work on the mental plane produces realisation of duality.*** Of course, the duality which must be noticed is between the higher and the lower pairs of opposites.

The mind begins to record ***two types of energy, or two types of manifestation of the One Life.***

***It records and interprets the world of*** phenomenonand ***the world of souls***. So it is ***equally sensitive to the kingdom of the soul.*** This is a dual recognition. Earlier types of dualities may occur on the horizontal level. But there comes a time when in fact the higher and lower of the pairs of opposites are really recognized then finally unity supervenes.

***Later, the soul and its instrument become so unified and at-one that duality disappears, and the soul knows itself to be all that is*** Now, that almost sounds like the being itself knows itself to be all that is.

I usually use the word *soul* to represent the consciousness of the being ***all that has been in all that*** ***ever will be***. That is very important, realization that the being that is, what we are, essentially, it's the only thing that ever has been and ever will be, and all things, all perceptions, all emanations of this one being share the one beingness and identification or identity as that one being.

So we work from differentiation to unity and finally to a oneness which cannot be gained Sade you can't say anything against it because it is so immediately obvious and it is the greatest of all perceptions or identificatory realizations.

0:04:00

That's where we were with the last discussion. We're gearing up here to see something that is quite amazing. It's one of my favorite sections in the Tibetans writing, it’s very old, very old, millions of years old if you give the chronology of Theosophy and the Tibetans statements. Credence, if you believe.

***3. Later, the soul and its instrument become so unified and at-one that duality disappears, and the soul knows itself to be all that is, all that has been and all that will be.***

***There is a curious and ancient Atlantean chant which is no longer used but in those far off times was chanted by the initiate who took the third initiation—the consummating initiation of that period. It goes as follows. The translation of the symbols in which it was written necessitates the loss of rhythm and potency.***

***"I stand between the Heavens and Earth! I vision God; I see the forms God took. I hate them both. Naught do they mean to me, for one I cannot reach, and for the lower of the two I have no longer any love.***

***"Torn I am. Space and its Life I cannot know, and so I want it not. Time and its myriad forms I know too well. Pendant I hang betwixt the two, desiring neither.***

***"God from high Heaven speaks. There is a change. I hear with ear attentive, and, listening, turn my head. That which is visioned, yet visioning could not reach, is nearer to my heart. Old longings come again, yet die. Old chains with clamour snap. Forward I rush.***

***"Myriads of voices speak and halt me in my tracks. The thunder of the sounds of earth shuts out the voice of God. I turn me on my forward path, and vision once again the long held joys of earth, and flesh and kin. I lose the vision of eternal things. The voice of God dies out.***

***"Torn again am I, but only for a little time. Backward and forward shifts my little self, e'en as a bird soars into heaven and settles back again upon the tree. Yet God, in His high place, outlasts the little bird. Thus do I know that God will victor be and later hold my mind and me in thrall.***

***"Hark to the joyous paean that I chant; the work is done. My ear is deaf to all the calls of earth, except to that small voice of all the hidden souls within the outer forms, for they are as myself; with them I am at-one.***

***"God's voice rings clear and in its tones and overtones the little voices of the little forms dim and fade out. I dwell within a world of unity. I know all souls are one.***

***"Swept am I by the universal Life and as I sweep upon [387] my onward way—the way of God—I see all lesser energies die out. I am the One; I, God. I am the form in which all forms are merged. I am the soul in which all souls are fused. I am the Life, and in that Life, all little lives remain."***

***These words, chanted in the ancient formulas on peculiar and selected notes, were most potent and brought definite results in certain ancient ceremonies that have long since died out. TWM 385-387***

[repeating in parts, all paragraphs of the stanzas, below:]

0:05:00

*3. Later, the soul and its instrument become so unified and at-one that duality disappears, and the soul knows itself to be all that is, all that has been and all that will be.*

***There is a curious and ancient Atlantean chant which is no longer used but in those far off times was chanted by the initiate who took the third initiation—the consummating initiation of that period. It goes as follows. The translation of the symbols in which it was written necessitates the loss of rhythm and potency. TWM 385-386***

***There is a curious and ancient Atlantean chant which is no longer used*** I suppose at least not in the way it was used many things have fallen away from our understanding. The manner in which words were pronounced the notes upon which they were pronounced, a lot of the technicalities … I memorized this chant, and it fades in and out of course, but it has been an important addition to my perception of the spiritual realities of life.

So here it is, ***but in those far off times was chanted by the initiate who took the third initiation—the consummating initiation of that period.*** Initiation of that period that Atlantean period. I suppose before the fourth initiation was allowed in Atlantis and I think it was, at some point.

***It goes as follows. The translation of the symbols in which it was written necessitates the loss of rhythm and potency*** At least we have meaning. … These things will come back and they will come back and their true pitches, their true notes, the true rhythm, the true accents, and then we will have some very powerful possibilities …

Here in … *Discipleship in the New Age* and *A Treatise on White Magic* this ancient Atlantean chant can be found. Of course there are so many people that think it is pure fancy invention imagination that Atlantis ever existed or Lemuria or those those ancient civilizations which were elevated, for them there is only caveman, gradually developing agricultural man, gradually civilizing human being, until we have what we have now which is considered to be the acme of human development, but of course those of us who study the Ageless Wisdom do not believe that we at this time represent the acme of human development. Greater developments than we have achieved have been achieved by those who went before us, and there's been periodical falls and rebuilding, and again falls, it's represented more waves than a steady ascent

Anyway let me first read this ---

***"I stand between the Heavens and Earth! I vision God; I see the forms God took. I hate them both. Naught do they mean to me, for one I cannot reach, and for the lower of the two I have no longer any love.***

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I find this marvelous, and a great reminder.

Now we're not gonna be able to do it the way it was done. DK, in a few a few lines later, will explain why we cannot at this point do as was done. Maybe when the wisdom returns and the sources are made known to us and the proper way of applying ancient methods is again given to us, we will use such chance as this and they will have a strong effect.

Let's take a look at it from the analytical perspective and see what it might mean to us. Now of course I'm sure you have your own idea of what it can mean, and if it inspires you, that idea will be impressive and maybe some of you will be inclined to memorize this and use it ***to see God, to be God, to identify as God***.

Of course such statements as I just made are considered to be blasphemous and heretical, but that's because the concrete mind divides things, and divides God's creation from God. The self becoming one becomes the creating one, and when you create, it is not you, but in the task the process of self becoming, when it is you, you God, I God become all these things.

It's a big, big debate. and if we believe according to the self becoming one then we are philosophical pantheists, and I think enlightened students of the mysteries become that philosophical panthiests. God had only itself out of which to create or which to become. It didn't reach into something else and that something else becomes separate from what it is all things derive from and our extensions of the being God. Some people tire of the word and they say, ‘oh we gotta get rid of the G word.’ I admit that it has been much misinterpreted and under the limitations of the concrete mind, but we can restore this word to its proper dignity.

I remember if I only define that again, but Buckminster Fuller gave His definition of God and of course a genius on the seventh ray there with lots of fourth and third ray. Well that wasn't going to be an ordinary definition of God. I'll find that again, it's just quite amazing in his use of language is far beyond the comprehension of many people who say they believe in God. But then we do make God in our own image and according to our limitation. So, are the limitations of our conception of what the deity is?

If only we could understand that and realize that there are different spheres of imagination and different spheres of perception. And you cannot expect one who has had many lives and thought much on these matters to view God the being in the same limited way as those who are just beginning to develop the concrete mind, and of course all the wars get fought over these differences in perception.

So let us look here and let us see what we what comes to our mind.

***There is a curious and ancient Atlantean chant which is no longer used but in those far off times was chanted by the initiate who took the third initiation—the consummating initiation of that period. It goes as follows. The translation of the symbols in which it was written necessitates the loss of rhythm and potency.***

So the word *curious* is curious. Let's just say that is so different from the way we express ourselves today that it arouses the curiosity of the student. Imagine having the library card to this library? Where ancient symbols come to life and imagine the task of translating these symbols into modern English language? Of course I'm sure with the help of Alice Bailey. But then the Masters have to study these instruments by which they can reach us as primitive as the instruments may seem compared to their ability to read the ideographic language.

0:21:40

***"I stand between the Heavens and Earth! I vision God; I see the forms God took. I hate them both. Naught do they mean to me, for one I cannot reach, and for the lower of the two I have no longer any love. TWM 386***

***"I stand between the Heavens and Earth! I stand between the heavens and earth I vision God; I see the forms God took.***

… here are the heavens, anything above the lower mental plane, the world of the solar angel, the projection of the solar angel into higher mental plane. The spiritual triads are heavens, and the monadic plane is a heaven, and that logoic plane is a seventh heaven:



About Saint Paul, the Tibetan hands gave a kind of statement that could not be understood by those who translated him. He talked about was it touching something like that the seventh heaven, as it is reflected in the third, and the third heaven would be the higher mental plane.

So all of those are the worlds of heaven and the lower eighteen subplanes are, in a way, the worlds of the earth. They are the dense physical substance the dense physical body of the planetary logos and the lower 21 are the dense physical body of the solar logos.

I think there maybe should be a discrimination made. He does definitely tell us that the lower twenty-one subplanes are the dense physical body of the soul the logos. I'm not sure He tells us that the lower eighteen subplanes are the dense physical body of the planetary logos. But certainly they are part of the densities of a body at least, of the solar logos and of the planetary logos. The question arises when the planetary logos considers the higher mental plane, what does He consider it? Is it part of an etheric system on the mental plane. It may be. Any way we can think in that direction.

… Like all disciples, caught between the pairs of opposites, I am aware of the heavens I've entered a spiritual developmental phase in my life. If I were traveling through the Hall of ignorance? I couldn't say that, I would have to … go all the way to the very end, I'd be in the Hall of ignorance with petals 1 2 & 3 opening? Of course not with my knowledge but they would be opening and I would not be aware of the higher of the pairs of opposites. I would not be aware. So there would only be earth there would only be what-you-see-is-what-you-get it would only be a kind of a unification in my perception and the senses would contain at all.

Of course I'd since I'm individualized I would discriminate between myself and what the sense is revealed but that would be a lower self and it would not be a heavenly self at all.

I'm going to take these lines, line by line.

*"I stand between the Heavens and Earth!* ***I vision God; I see the forms God took. I hate them both. Naught do they mean to me, for one I cannot reach, and for the lower of the two I have no longer any love. TWM 386***

***"I stand between the heavens and earth I vision God; …”*** well whatever that means. To me least I have the vision of the higher powers. I imagine, I vision, I'm impressed – by the exaltation of what I call God, or the higher energy and that is looking about. I'm looking into the higher worlds. … I look toward the soul. I look towards the spiritual triad.I'm putting it in terms of what the recycled in the modern world would do. I look toward the atmic realm of spiritual will, I looked toward my spirit, I look toward the sea of fire.

I mean those things probably would not be identified as such in the Atlantean days, the mentality was not as acute as it is now. The third ray had not yet really done its work. The acute energy of divine mental perception. So I see the higher and I also see the forms that God took. … Now did God take those forms or become those forms? To me, God the being, became those forms. God extended himself into, or itself, into the forms. You can't really say male or female, that's a gross exaggeration.

I did a lot of music work in the do various churches that conducting choirs. I think I went through the whole Age of Pisces as a choir director, and I was always impressed by certain ministers who prayed this way: *father mother God. Father mother God.* And then that whatever the prayer might be, but it wasn't just father; wasn't only that. I think that's the fair way to do it and I think that with Libra coming powerfully into the planetary horoscope, that is the way we will think of the deity. The divine hermaphrodite and in this case it's Mercury who is male, not neuter, and Venus who's female, Hermes Aphrodite well but the reaction is so human.

***I hate them both*** I'm angered, I'm repelled, I cannot embrace them. I'm negative. Feelings arise in me because I've got to dismiss them from my mind, because I just cannot deal with them, I cannot give my life to one or the other not do they mean to me. I mean they could mean something to me and they will but at this particular stage I have to dismiss them. ***I hate them both.***

***Naught do they mean to me, for one I cannot reach*** the disciple sees a vision far beyond His own capabilities He measures himself. He develops that with the Tibetan cause the spiritual inferiority complex, when you measure yourself against divinity or a young spirituality, and you feel quite hopeless in the possibility of becoming that or reaching that or engaging with that for one I cannot reach obviously the heavens the higher energies***, and for the lower of the two I have no longer any love.*** The lower eighteen subplanes the realm of the personality.

***I have no longer any love.*** I loved them then, and for millions of years I loved them, and thought that in sequence the body emotions and lower mind were the only thing that I was in the hall of ignorance. I didn't know it, and maybe now I begin to know it as I enter the hall of learning about the pairs of opposites. It meant a lot to me.

I gave a talk once about pairs of opposites. I discovered that there were horizontal pairs of opposites, which are not necessarily one better than the other, hot and cold are opposites, and even up and down are opposites, if you attach a philosophical meaning to them. There are all kinds of opposites that we're dealing with in our ordinary life and you cannot say because they are on the horizontal level that one is better than the other but there are also the pairs of opposites which have altitude and depth.

Libra *the light that moves to rest.* … Page 330 *Esoteric Astrology*? … *The light that moves to rest.* This is the light that opposite isolates until a point of balance is achieved *it is the light which is distinguished by moving up and down.* For a long time I had considered Libra in a horizontal manner and not as up and down. But that makes a lot more sense, because in this particular case the higher of the pairs of opposites is qualitatively better as we advance along the path and represents a greater degree of spirituality.

0:33:15

So, do study these lights. We do mention them when we have the discussions, and the pre-full moon webinars, and that was a revelation to me. Because when you think of this, like this balancing in a horizontal manner. So we have to in the hall of learning we deal very much with the vertical pairs of opposites

It's so typically human, sour grapes really. I just have to put that in the story of the Fox, who could not reach the grapes and so He dismisses their value, ‘aw, they are probably sour, anyway.’ Such a human way of dealing with it in our present stage of ignorance. So He knows He can't reach this is many, many years may pass, before between the beginning of this ancient stanza and the end.

… for the lower of the two, I am nauseated; I have no longer any love. Pluto has done its work. Pluto, to me, is the planet of nausea among other things. You get things out of your system, you throw them up, you throw them out, you purge yourself, and you wonder how you could have loved those things anyway, when you look back.

So the spiritual development of ours, takes us into this law of repulse, very much ruled by Scorpio and rejection of the things to which we were attached. So there He is he/she, the disciple, caught between high and low between God and the forms God became feeling incapable, inferior, nauseated.

This what's called the wretched aspirant. It's such a word, *wretch.* Because if you think about it, when you are throwing up, you're nauseated, then you are retching. This is the verb, and it's very uncomfortable feeling you feel like you could die, but something is being thrown out of your system and thus it is for the aspirant. So this feeling of being torn between high and low and even between horizontal pairs of opposites.

Very unpleasant way of dying, I think to be drawn and quartered. I’m recalling that that was going to be the usual a punishment for someone like Sir Thomas Moore who was now a Master, so it is said. But He was Henry's friend, and Henry had to see him executed, but decided to do it in the swift way with a sword, losing the head rather than being dismembered. But I think psychologically some of us might feel torn in all directions, a very unpleasant space.

Well a space is an entity. But we're talking about inner space - we're not just talking about the vastness of the cosmos we're talking perhaps about great beings that lived in the further reaches of space, but there are the high spaces within inner space, and the disciple here just has no hope. He gives up, in fact, before the impressive possibilities of true divinity.

DK and His group say, ‘well don't you think we have maybe more interesting things we might wish to pursue than taking care of you?’ But it's a sacrifice, and every mother or father knows it. When you have to take care of the children, you sometimes have to turn your back on what it is that you as an individual might pursue.

… That's kind of interesting, because it is the *sour grapes* attitude: I can't reach it. So I don't want it really you do want it, but you're not admitting to others into yourself that you continue to want it. You just try to dismiss it from your mind. Inwardly, there is the reach towards those higher things, but it's so uncomfortable to continue to desire them that the desire or aspiration for them is driven underground. You convince yourself that you really don't want them after all time which divides everything up.

In other words, without division there is no time, when there's absolute invariable oneness, there is no time. When division and distinction enter, the possibility of time also enters we might call the duration within the field of perception. It's about appearance and disappearance, two things are noticed but one of them disappears in its present state and the other continues.

So that which continues to be visible is said to take more time and that which disappears. In this case to take less time. But again if you can't divide and remember the boundless immutable principle. In essence, you can't divide it, then there is no time.

Anyway**,** *the myriad forms time and form they agree* we learned that page 285 … … we're going to see it time is being the sentence to manifest the creation is that descent. It's pretty well tell you telling you that creation is the descent of being. *Time and form agree. Being and time do not agree.* We could ponder long and hard on that one.

When you're looking at this ancient chant, that's what's being said here time and its myriad forms all those divisions create many different durations of time, many different time units. But again it's rejectionist, nauseas, ‘I've had enough of this.’ I mean we have to find that we have been in this situation we have been repulsed or are repelling that which we once embraced so thoroughly.

0:43:15

*"Torn I am. Space and its Life I cannot know, and so I want it not.* ***Time and its myriad forms I know too well. Pendant I hang betwixt the two, desiring neither. TWM 386***

***Time and its myriad forms*** those two things go together ***I know too well.*** When you find beautiful a thing or place might be, when you show it to someone who's really gotten tired of it, they just have the attitude of rejection. So here we are between the pairs of opposites.

***Pendant*** hanging they're not able to do much if you are hanging between two things you kind of wonder how you can deal with either one of them satisfactorily. ***Pendant*** ***I hang betwixt the two, desiring neither.*** Between the higher and lower pairs of opposites and basically so sick and tired of the old one, and so self judging and inferior in the presence of the higher one that basically, ‘I don't want either one of them; I'm really fed up with the lower one, I spare myself by pretending that I do not desire the higher energies, because it's too heart-rending, too painful, too crest falling to continue, to emphasize desire for the higher and not be able to achieve it, not ever.’

Think if you can. So see if you can identify with these things see if you can find within yourself the experience torna my space in its life is the life aspect there the pure being the thing that never dies the thing that was never born the most wonderful thing. ‘I just can't know it.’ So, to save myself, spare myself the pain, I pretend I don't want it and I convince myself that I don't want it. When eating away within me that I refuse to look at is the real desire, the real wanting of it. Then I look at all the phantasmagoria, DK comments on the phantasmagoria even *associated persons,* He says, and the buddha is basically saying the same when dealing with the phenomenal world. Why should we attach ourselves to things of the phenomenal world?

So that which passes away in all of its myriad forms, ‘I don't want it, I'm disgusted by it, I just can't take it in anymore, it makes me want to throw up’. And there I am, sort of helpless between the two, really not knowing what to do.

But there something happens now third stanza here.

0:46:35

***"God from high Heaven speaks. There is a change. I hear with ear attentive, and, listening, turn my head. That which is visioned, yet visioning could not reach, is nearer to my heart. Old longings come again, yet die. Old chains with clamour snap. Forward I rush. TWM 386***

***"God from high Heaven speaks. There is a change.*** So there's an impress of energy from above, maybe the soul has been contacted, maybe some work with the antahkarana has succeeded, but something is impressing the consciousness from the realms of higher vibration. I notice the difference things surprise you good things things related to consciousness: you're doing whatever, you're taking a shower, shaving, doing whatever, and unbidden, unannounced and suddenly some really important perception strikes you when you say, ‘well where did that come from?’

Well it's always been there but maybe some kind of alignment of sensitivity made reception possible. Maybe you just weren't in your usual mental turmoil, turning thoughts around and around, deflecting the higher thing. Maybe you just stopped deflecting for long enough. Maybe things got still for long enough because you were just focusing upon outer physical things. So the subtle body is the psychological body rested for a moment, and they were impressed because nothing blocked the incoming of the higher energies. That's God.

***There is a change.***

***I hear with ear attentive*** I'm paying attention***, and, listening,*** now it used to be that, ‘oh I can't. I give up before I even start. It's too big for me. I'll never achieve. I feel bad about it. I dismiss it from my mind. I'll think about something else.’ But it eats away at you ***I hear with your attentive, and, listening turn my head*** I now I, ***turn my head.*** I mean I was focused on some other things, mundane, maybe self-pity, maybe other things that were not God. Hearing helps us locate an object in space, that's what DK tells us as He talks about the value of the various senses. So I turn away from the direction in relation to which I was focused and I see something different and I hear something different that and basically I turn my head, but it's almost like I lift my head; I lift.

One disciple failed pretty badly, but these DK says, ‘hey, the tears are streaming down, but lift your face to the light and go forward.’ So listening, turn my head, listening, lift my head.

***That which is visioned*** before this inspiring vision of God of higher energies***, yet visioning could not reach*** I had the vision but I knew I'd never achieve it, it was impossible for me***, is nearer to my heart.***

Now the heart is a great organ of perception. I find that when I'm trying to attune myself to being, I have to see with the senses, yes, but I have to feel with the heart before I can touch being. So to me the heart holds not only the love aspect but the life aspect is very much there. A vision is becoming more real. The heart is a great organ of assimilation. It's closer meaning that it's reachable, becoming vivid.

Well doesn't nothing lasts forever at this stage. There's a lot of interruption, you probably noticed I certainly have, when I try to maintain a particular state of realization even the effort to maintain it gets in the way of the maintaining it, and that the veil drops and I don't see it or feel it anymore, and then it comes again it's like one of those sine waves and up I see I don't see and so forth or the light.

He says that you want to be a steadily approaching point of light or do you want to be that flickering light. We look at you, and your light is burning, it was dim, now burning again. Oh, now it's dim. So we have this vicissitude, this oscillation we just don't have steadiness yet.

Anyway there's a greater intimacy, now with that deeply sought something which the disciple had been pretending, ‘I don’t want it anyway, but the minute it comes within reach indeed that the settle wants it well but you still on the cross and you're being pulled in opposite directions according to the pairs of opposites.

0:52:45

***Old longings come again, yet die. Old chains of glamour snap.*** I turned, I lifted my head up, but maybe now something arises within me and it pulls me in the other direction. Yet that too is inconstant.

I remember in some days of my life that I was thinking of changing careers, I think I mentioned this once before I always been interested in the medical field a lot of family prompting in that regard, and yet I was an artist and a singer and director and all that. So I was fighting between these two things and and or my psyche with flow, and ebb and flow, and flow. In the morning I might be convinced that I would follow one track and by later in the afternoon, I could feel the turning away from what seemed so certain towards the other track, and this went on and on, days, weeks, months, painfully.

When you're caught when a decision is being made within you you don't necessarily have so much control until you will either supplied. So the old thing seems very vivid and then you want them again but on the other hand they were not all that palatable in the long run and their attraction or attractiveness fades away.

Old chains that held you high in lower worlds and in cameraman us and in the world of the personality you're free they snap something happens and you just don't desire them anymore. As DK says when you get integrated, nobody can keep the integrated person from rushing across the bridge; they’re so filled with that sense of power that comes when the power draining divisions are gone.

So forward you rush. It can be forward, it can be upwards towards that vision, you rush. But how long does it last? That's the question. Now we live in the faith that what cannot be accomplished in the beginning of our process can be accomplished as we persist.

The old adage, *if at first you don't succeed try try again.* This is what the Masters have done and they've stabilized their relation to the visions, and to their identification with the higher states, which is not given to us all the time to do, but as we get more and more integrated soul and personality we can do it. We can when we're beset by all kinds of mundane apparently, non-progressive chores, we can bring the perception of the soul right into them.

So, I may be carrying rocks, and somebody asks me, and I say, ‘well I'm carrying rocks’, or I could say, I'm carrying stones which will be shaped for the building of this Cathedral.’ Those were long construction projects, could last a hundred years. Imagine.

I remember when I first was in France and I saw, in this life anyway, the cathedral at Chartres. It just rose like an apparition, up, out of the plane. The little city was built around it. I thought to myself this was the center of life of this little city; it took many decades. I haven't looked up how long it took but I'm sure the internet would reveal to us how long did it take to build the cathedral at Chartres.

Anyway, God has spoken, and even though you were pretending you weren't interested, you really are.

***Forward I rush.*** Well, the hare rushed forward when he realized the tortoise had passed him but then He so far surpassed the tortoise that he thought he'd take a rest again. And rushing. What good is it? To rest not from point to point? There is no rational hurry and yet there is no time to lose all of those things become true. But, I'm rushing. It’s like having an elastic band – you're not some chains of glamour have snapped with the attraction of other chains, other magnetic bonds have not snapped. They're still there.

0:58:45

***"Myriads of voices speak and halt me in my tracks. The thunder of the sounds of earth shuts out the voice of God. I turn me on my forward path, and vision once again the long held joys of earth, and flesh and kin. I lose the vision of eternal things. The voice of God dies out.***

***"Torn again am I, but only for a little time. Backward and forward shifts my little self, e'en as a bird soars into heaven and settles back again upon the tree. Yet God, in His high place, outlasts the little bird. Thus do I know that God will victor be and later hold my mind and me in thrall.***

***"Hark to the joyous paean that I chant; the work is done. My ear is deaf to all the calls of earth, except to that small voice of all the hidden souls within the outer forms, for they are as myself; with them I am at-one. TWM 386***

***"Myriads of voices speak*** of the astral plane. The voices that are not oriented towards heaven, the voices that advise to stay in touch with normal life – because it's the real thing. They wear on me. Sometimes at the present stage of things, I have a couple of cats I walk them on an expandable leash, and they'd like to just keep going, but until they're trained we can't trust that. So they pull on the leash and the leash sort of pulls upon them, and they they kind of come back. They'd love to be on their own entirely, but we've had some bad experiences that way and all supervisors have to judge the merits and skills and abilities of those they supervise. You let a child play in the playpen, but you don't let them play on the street. It's obvious. ***“Myriads of voices lower voices speak and halt me in my tracks.*** I've had that experience, that's what I'm sharing with you.

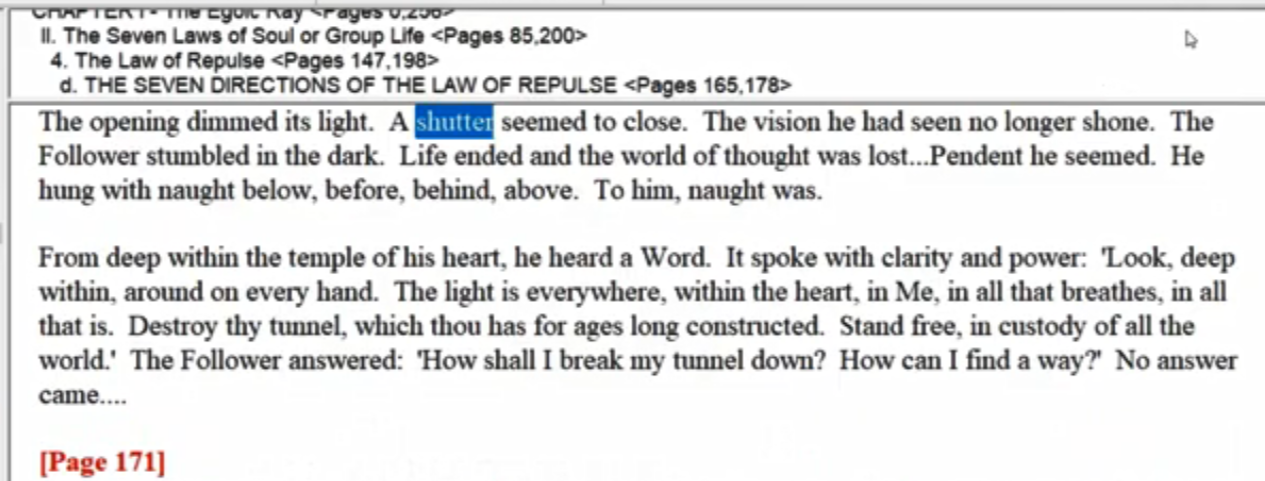
***The thunder*** very loud and attention-getting ***of the sounds of earth*** just overwhelmed by all that noise all that commotion ***shuts out the voice of God.*** It's an ongoing oscillatory experience, we arre just not free from all the form speaking up in time and space and attracting us again as once they did, because we have not purified ourselves totally of our sympathy with those things.

***I turn me on my forward path*** I was rushing forward, rushing upward, whatever up the mountain, whatever. But I turn around, and ‘oh the top of the mountain seems so far, so cold, I can't.’ It begins to fade, the possibility of reaching it, and so I turn around and see all the joys that help me***, and vision once again the long held joys*** really long millions of years. Those petals in the hall of ignorant especially the first two, they take a really long time to unfold, the closer we get to the jewel in the lotus, the faster those petals unfold in them faster those capabilities become ours but, ***I turn me on my forward path*** and then begin to longing. They were *long held* and I begin to long for them again. My vision.

Once again, no I don't see God anymore. Now something else is coming in with God, just a figment of my imagination. So our vision once again, *long-held*. There's that hint in the word. It has been said that all the Buddhism can be contained in the words *let go.*

So, I ***vision once again*** ***the long-held of earth, and flesh and kin. I lose the vision of eternal things.*** That always lasts, things that are real things, that are higher things, that have that aspect of permanence about them, and my vision closes down.

The sixth ray type, in the law of repulse, a shutter seems to close, and how was that put …   
*Discipleship in the New Age,* II, page 170



***The opening dimmed its lights.*** He was rushing along and thought he saw something, ***a shutter seemed to close. The vision he had seen no longer shown. The Followers stumbled in the dark.*** There's some parallels here with what's going on. ***Life ended and the world of thought was lost … Pendent***. You notice the similarity. ***He hung with naught below, before, behind, above. To him, naught was.***

It's a very depressing moment, and thank goodness it's relieved by the word of the soul.

So this is in the sixth ray law of repulse, page 170. …

There we are, but there has been progress even though

***The voice of God dies out.*** and even though the higher vision fades, it's not for so long this time. Yes there is a rending the feeling of being torn between this and that, but God is getting stronger.

***"Torn again am I, but only for a little time.***

***Backward and forward that shifts my little self.*** I'm the one in between, right? I am the disciple in between the aspirant. The personality is not the disciple. The disciple is that state of being consciousness between the lower vehicle and the higher vehicles. It's a point of being consciousness. ***Backward and forward shifts my little self, e'en as a bird soars into heaven and settles back again upon the tree.*** I want to fly to the high heavens, but they seemed too high, and too vague, and I estimate that I'll never make it. At least I can be sure of something, the tree, the old life. The long-held joys of Earth, and flesh, and kin.

Well, *the world, the flesh, and the devil*, for the 2-4-6 type, it takes a long time to overcome that flesh part, and the close family relations. Nothing wrong with them, but if one gets so attached to the outer personality of one's relations, and one is missing real relationship with that individual, well.

1:06:40

***"Myriads of voices speak and halt me in my tracks. The thunder of the sounds of earth shuts out the voice of God. I turn me on my forward path, and vision once again the long held joys of earth, and flesh and kin. I lose the vision of eternal things. The voice of God dies out.***

***"Torn again am I, but only for a little time. Backward and forward shifts my little self, e'en as a bird soars into heaven and settles back again upon the tree. Yet God, in His high place, outlasts the little bird. Thus do I know that God will victor be and later hold my mind and me in thrall.***

So, ***I lose the vision of eternal things.*** The shutter seems too close and ***the voice of God dies out,*** I'm going to be torn. But the time sequence is less. Yes I go ***backward and forward*** up and down.

Master Morya talks about getting blisters on your feet because you do so much forward and backward the dance of forward and backward. Two steps forward, two steps back, two steps forward, one step back, two steps forward. Eventually. So not quite airborne. Here I still rely upon that tree which is the tree of the familiar states, but here's the confident moment the realization.

***Yet God, in His high place*** of the higher states of being, consciousness found within the cosmic ethers and beyond, just indoors without***, outlasts the little bird*** that has limited strength and tries to fly into heaven without sufficient strength. But becomes tired and returns so that that impression of rising confidence comes in. It's so necessary when propelling yourself along the path to have that feeling of higher consciousness and that you can achieve it. If we don't have confidence in our vision we'll never make the necessary efforts to do that. So I have confidence yet God ***in His high place*** so I realize will ***outlast of lasts a little bird.*** I'm not just that isolated little disciple, I am the higher self, I am God, and I will outlast the oscillation the vicissitudes the cycles, the coming and going, I will outlast the changes which have given or produced so much instability.

***Thus do I know*** so here comes that conviction of the disciple, and later on the path it is not just wishing, you have conviction ***that God will victor be*** the higher self will prevail whatever you think that higher self may be ***and later hold my mind and me in thrall.*** In other words, I still have my lower self but my mind will be infused by the light of God, the love of God, the will of God, and I will be God's prisoner.

I was prisoner to form, now I am prisoner to all the higher impulses, I can't let them go, they will determine my life and I will cooperate, I will acquiesce. Uou might say that Christ became enthralled by the will of God entered into His agreement with God that He would follow that will. The word. All is right in there, isn't it? Interesting because we had become a prisoner to wholeness, to the realization inclusive realization, of the one being. I don't know how many of us can say that we are that yet.

Now there is a burst of joy because a victory has come, and now the higher realizations really start coming in.

1:10:30

***"Hark to the joyous paean that I chant; the work is done. My ear is deaf to all the calls of earth, except to that small voice of all the hidden souls within the outer forms, for they are as myself; with them I am at-one. TWM 386***

***"Hark*** all you who will try to ascend in this way is the teacher coming out in the victorious disciple.

***Hark to the joyous paean that I chant*** and the word is chant because it's a seventh ray, sound music, on a certain pitch and with a certain rhythm. It's not just ***hark*** to have a joyous chant that I say, it's a song of victory in its own. And the musical and rhythmic element is there, and maybe it will help you if you do hearken to the joyous paean, that I, the self-realized 1, am chanting forth.

***; the work is done.*** I realize it the blockages and frustration of the contending forces the instability the unsettledness – all that is calm. I, this from now on, we're in the realm of victory and this chant, we're describing at my ear, what I really attend to. Remember how I attended to the voice of God, then I attended to all the myriad voices and I kept on turning my head in different directions, attracted by this attracted by that, but now something shut out.

***My ear is deaf to all the calls of earth*** emanating from the many – want to say the 18 lower subplanes***, except to that small voice*** remember the idea that the voice of the soul is the voice of the silence, and it comes as a still ***small voice.*** ***My ear is deaf to the calls of earth,*** I now fully attend to the higher ethers on the cosmic physical plane where more advanced spirituality is to be found, ***except to that small voice*** this is the compassionate angle ***the small voice*** ***of all the hidden souls*** because they're hidden by the personality ***within the outer forms*** I recognize an identity with them. I no longer use the thought *my soul and thy soul****, for they are as myself; with them I am at-one.***

That's why I recognize my oneness with all the hidden souls, within the outer forms, and I don't look at them as personalities. Only I have an identity with them, I am the same as they are, and when I look at somebody I just feel in the heart that one Ness with them that identification.

Even though I'm not listening to all the glamour, and the clamor of the world, of noise. I am able to see that little hidden soul in everything and in everyone. I realize my identity with them and I relate to them on the basis of that identity. Well I'm happy now. I'm singing the joyous paean means that I sing, the work is done.

***"God's voice rings clear and in its tones and overtones the little voices of the little forms dim and fade out. I dwell within a world of unity. I know all souls are one.***

***"Swept am I by the universal Life and as I sweep upon my onward way—the way of God—I see all lesser energies die out. I am the One; I, God. I am the form in which all forms are merged. I am the soul in which all souls are fused. I am the Life, and in that Life, all little lives remain."***

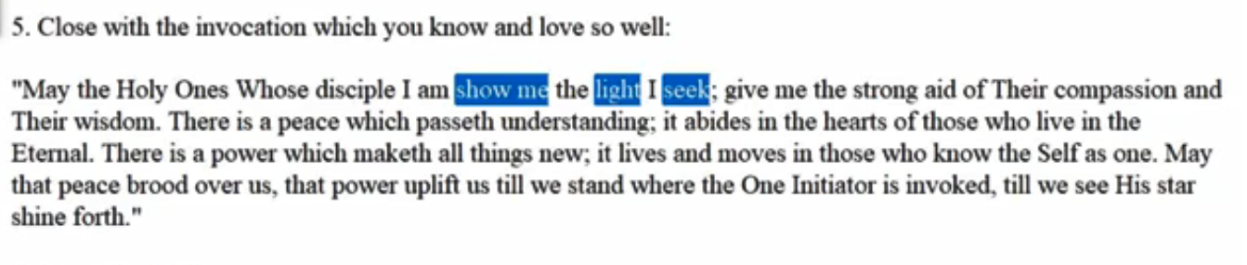
***These words, chanted in the ancient formulas on peculiar and selected notes, were most potent and brought definite results in certain ancient ceremonies that have long since died out. TWM 386-387***

***God's voice,*** the voice of the higher powers, and the higher energies ***rings clear.*** Now below there's been so much clamor and confusion and chaos and noise, how could you get any clarity out of that? The astral plane is not only filled with all kinds of chimeras and misleading forms and things, dissolving and grating and confusing conditions that are not real, but that is that way with sounds - there's so many misleading sounds saying sometimes very bad things, and people think of spiritual. They listen to it and they do horrible things because they've attended to the general clamor of the astral plane.

***God's voice rings clear*** about time ***and its tones and overtones*** in other words I'm aware of the subtle worlds how it is in music you play a certain note let's say on the piano, and then a bunch of little so-called partials, they are sounding as well. They are higher in pitch than the tone you have played and there's certain law about which partials, or overtones will appear with the striking of any note. Probably some of you have heard those things. But you have to train your ear just a little bit to listen to the tiny little overtone sounds. But the voice of God has many things, and it says explicitly but there's a lot of hints in overtones about divine possibilities and things to come, and overtones belong to the higher worlds

***"God's voice rings clear and in its tones and overtones the little voices of the little forms dim and fade out.*** That's the general personality noise which is just desultory, and it's mundane, and it just deals with the average world and inconsequential things. It's just idle thoughts, can be rendered into word, it can be selfish word, it can be word of hate, but this kind of sound doesn't mean much, it doesn't go anywhere and it all dies out, dims and fades out. I hear God and I hear or see God the being in every person I behold.

***I dwell within a world of unity.*** Now, let's get to the point where we can really say that ***I*** ***know all souls are one.*** How to take the third initiation? Well, how does this chant go? He gave this to a Capricorn disciple, who I think took the second degree and mainly had her eye on the third degree. … it's a beautiful thing. This Capricorn disciple, RS, it was one of her favorite mantrams, *Discipleship in the New Age, II:*



***“May the Holy Ones whose disciple I am*** or whose people I seek to become. It depends who's using it ***show me the light I seek; give me the strong aid of Their compassion and Their wisdom. There is a peace which passeth understanding; it abides in the hearts of those who*** and His requirement number one who ***live in the Eternal. There is a power that which maketh all things new; it lives and moves and those who know the Self as one. May that peace brood over us, that power uplift us till we stand where the One Initiator is invoked, till we see His star shine forth.”***

1:20:15

Oh it's beautiful. And what are the two things we have to do? Live in the eternal and know the self as one. If we can do that with consistency then the third initiation is ours, ***live in the Eternal*** ***… know the Self as one.*** So where are we here? Yes, I dwell within a world of unity, I know all souls are one, so this is in a way of living in the eternal knowing. The self is one. The third initiation has been achieved.

Now the final stanza, or the final portion of this ancient form of great power:

***"Swept am I by the universal Life and as I sweep upon my onward way—the way of God—I see all lesser energies die out. I am the One; I, God. I am the form in which all forms are merged. I am the soul in which all souls are fused. I am the Life, and in that Life, all little lives remain." TWM 387***

***"Swept am by the universal Life.*** Now universal life, the life of the universe, but also the life of the solar logos, remembering that when we use the word *universal* we can mean the solar logos. It is swept by the universal life. Now universal life the life of the universe, but also the life of the soul the locals remembering that when we use the word universal. We can mean the solar logos ***by the universal Life and as I sweep*** there are no obstacles now, we're really moving along ***upon my onward way—*** and upward ***the way of God—*** not the way of the past and the myriad of forms that agree with time and which hold us to kith and kin and the flesh.

***I see all lesser energies die out.*** There all subsumed in the one, the one energy, all energies are one energy, all beings are one being.

And now the affirmations ***I am the one*** Now we've got to know that. You got to find out, however we find out. ***I am the One; I, God.*** God is the one being is the one.

***I am the form in which all forms are merged.*** Krishna saw the great form of God and well Krishna always saw the great form of God, that it. Arjuna that to whom Krishna revealed the one form of God, in which all forms are united. So I see God and I see the one form consisting of all the little forms, and it's all one thing. ***I am the form in which all forms are merged.***

This is great. It's all about experience of synthesis fusion and synthesis.

***I am the soul*** one soul, not *my soul thy soul* ***in which all souls are fused.*** *Naught is but me* – very second ray statement.

***I am the Life*** that's Being itself***, and in that Life, all little lives remain."*** The one life includes all the little lives, that I am that one life, and I include all those little lives, and they all came out of me, and I out of them. There's one life, one being, one form. It's the oneness that is realized here at the third initiation. ***I am the Life, and in that Life, all little lives remain.***

There's no outer here, everything is included. A great inclusiveness. So that is everything. *Naught is but me.* Everything is seen, as the me, as the I, I am.

Now we should meditate on every one of those eight declarations. The life of the ashram is sweeping you along, even entering the stream before this occurs you'll be swept along, swept on by the universal life, and ***as I sweep up on my onward way*** because I'm definitely not going backwards, and I'm definitely not going downwards. The way of God. I'm liberated into the way of God. I see all these distinctions of lesser energies die out. I'm not interested. They're all one thing and I can deal with them.

Then I have *assert the fact.* *I am the one.* It's just got to be realized, if I have to find a way, I am the one God. As the one God is being, I am the form. All these perceptions, which all forms are merged the one form, consisting of all the forms. I am the soul the consciousness in which all consciousnesses are fused. I'm looking through all eyes. I'm sensing through all senses. I'm touching through all sense of apprehension, and touch, and whatever the sense may be, I'm there. I'm experiencing it. There's only one experience of all that, and it's multifaceted, and ***I am the Life, the being itself, and in that Life all little lives remain.***

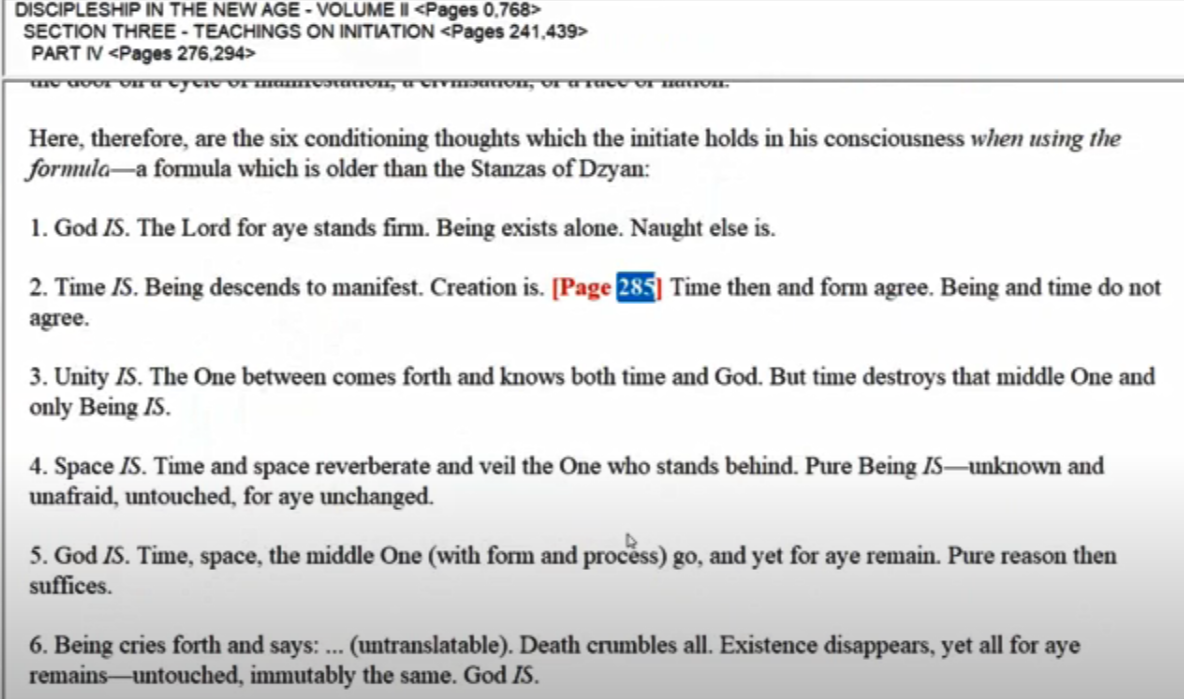
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***These words, chanted in the ancient formulas on peculiar and selected notes, were most potent and brought definite results in certain ancient ceremonies that have long since died out. TWM 387***

***These words, chanted in the ancient formulas on peculiar and selected notes every note has*** its own meaning and its own tendencies***, were most potent and brought definite results in certain ancient ceremonies that have long since died out.***

Were most potent and brought definite results in certain ancient ceremonies which have long since died out.

Well, I know that I haven't grasped it. I know I've grasped some of it, and I almost combine it with page 285 in DINA II, about which I probably spoken somewhere.



***God IS.***

***Time IS.***

***Unity IS.***

***Space IS.***

***God IS.***

***Being cries forth and says*** finally ***God IS.***

So this ancient Atlantean chant, and this formula which is older than the *Stanzas of Dzyan,* have to be used together.

Now I haven't any idea how long this all has taken … we started on page 386 and 387 … but you can see how important this is it's just beautiful. … This is the eighth that for all and now we're gonna we're ending 45. It makes me always want to ponder. I want to sit here in the temple, I want to have my notebook out, I want to think, I want to go deeper and deeper into realization of these matters. So 386 and 387. Then we'll begin working on commentary number 46, and we'll start with page 387, and this will be the 30th program on rule 10. …

Friends, I think that's enough for the moment. this is the the 8th of September, and so it's the birth of Mary Day, the sacridizing of the earth with the soul energy of the Christ consciousness, which is the soul consciousness of humanity. I have to broadcast something here.

So memorize, that. You could do worse than to memorize that, and repeat it to yourself and especially, well, your situation in bondage gives way for the last three verses:

***"Hark to the joyous paean that I chant; the work is done. My ear is deaf to all the calls of earth, except to that small voice of all the hidden souls within the outer forms, for they are as myself; with them I am at-one. TWM 386***

***"Hark to the joyous paean that I chant; the work is done.*** and

***"God's voice rings clear and in its tones and overtones the little voices of the little forms dim and fade out. I dwell within a world of unity. I know all souls are one. TWM 386***

***God's voice rings clear.***

And then a beautiful final eighth stanza,

***"Swept am I by the universal Life and as I sweep upon my onward way—the way of God—I see all lesser energies die out. I am the One; I, God. I am the form in which all forms are merged. I am the soul in which all souls are fused. I am the Life, and in that Life, all little lives remain." TWM 387***

***"Swept am I by the universal Life and as I sweep upon my onward way—the way of God—I see all lesser energies die out.***

I see God. Now you have to see the one and the many we have to simultaneously the many and the one both are needed, and it must not be presumed that the many are independent of the one. They are derivative of the one. The one prevails, and the many appear, and they have to be dealt with in the right way, but without the one there would be no many, and we cannot really say that without many there would be no one.

That'll be it. Then we'll go on to number 46 next time, study hard, lots of blessings, and a lot of love, and we'll all get there. Realizing when we're there that we've always been there. Know where to get so onward we go. See you later.